

that city at heart, among them some, though few, of the clergy. The great body of Christian people throughout the State are protesting against the passage of these bills, which are rightly regarded by them as most iniquitous—iniquitous not only because they tend to the subversion of an institution which cannot be too strictly maintained and guarded, as representing the largest interests, physical, intellectual, moral, and spiritual, but also because the business for which such concessions are sought represents the worst enemy of all these interests. The claim has been made by the Mayor referred to that the present Sunday laws bearing upon the sale of liquor are responsible for more crime than anything else, and therefore ought to be repealed. The claim is untrue in fact, since it has been the experience wherever there has been the enforcement of these laws that drunkenness and crime have decreased. It is unsound in its reasoning; for, if the violation of a law is a reason for that law's repeal, then all law ought to be blotted out of our statute-books, and every man be permitted to do that which is right in his own eyes. This would indeed abolish crime, but somewhat at the cost of morality. The Church and the State are alike interested in standing firmly for an inviolate Sunday and against a traffic that is iniquitous throughout. The question now before the community seems to be just this: Shall we have the Sabbath, or shall we have the Saloon? One or the other must go. Which shall it be? A united Christian Church might settle the question forever. It has the power, if it only had the inclination, to do so.

#### Plain Preaching.

Nor, as sometimes understood, saying disagreeable things, or covert personalities, but preaching the plain duties for the "plain people," whom Lincoln loved and whose love he won. "Did you have a good service?" the writer asked of a young girl just re-

turning from church. She was a servant in a family of moderate means, and had been to hear a minister not highly rated as a pulpit orator. "Oh, yes, sir," she replied, "he preached on *patience*." Simple words, but the tone told a story of a heart's need supplied. Was not that worth more to her than the most eloquent exposition, the most difficult topic, in the Athanasian creed.

There is danger that the accomplished preacher may forget that most of his hearers do not know very well even the things that are commonplaces to him. Simple urgency of simple duties that can be practised at the forge and behind the counter, at the washtub and in the nursery, on Monday may be more to many of his hearers than any eloquence—may, rather, be the truest eloquence, bringing the divine spirit and precepts of the Gospel down within their reach, where they can touch them in every-day life.

#### Dealing with Doubters.

MODERN biography records no sadder story than that of the famous, or notorious, Charles Bradlaugh, the account of whose life has lately been given to the public by his sister, Mrs. Bonner. If her statement is reliable, the great infidel was in his early life seemingly an earnest Christian worker; but having been assailed by doubts, he consulted with his pastor in the hope of having them resolved. Instead of receiving from him the sympathy and help which he craved, he was publicly proclaimed an atheist, dismissed from the Sunday school in which he had been a teacher, and, through the influence of his clergyman, banished from his home. The very natural result was that he was driven from his position as an inquirer into that of open and avowed antagonism to Christianity. The story emphasizes the need of the possession of that spirit that led our Saviour to His wise treatment of the doubting Thomas, the spirit that is at one and the same time one of love and of a sound mind. Recourse to harsh measures is rarely justifiable, on any consideration, in dealing with those who are weak in the faith.